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form an excellent summary and refutation of the main historical doctrines of hedonism—a doctrine which has taken a firmer hold of present-day thought than most people are aware of. μ.

THE IMITATION OF S'ANKARA. Being a Collection of Several Texts Bearing on the Advaita. By *Manilal N. Dvivedi*. London : George Redway. Bombay : Pandit Jyestaram Mukundji. 1895. Price, 5s.; and Rs. 3. Pages, 229.

Mr. Manilal N. Dvivedi, one of the most representative spirits of India, has condensed in a neat book of 229 pages the philosophy of the Advaita as held by S'ankara, believing that as Thomas á Kempis wrote *The Imitation of Christ*, and Bowdon *The Imitation of Buddha*, the Hindus should have an analogous book for their great leader of thought, S'ankara, which he has accordingly entitled *The Imitation of S'ankara*.

S'ankara lived at the beginning of the eighth century of our era, and was the very incarnation of strict Brahmanism. He was, as Sir Monier Monier-Williams says, "a more typical representative of Brahmanical doctrine than the legendary Viāsa, the alleged author of the Vedānta Sutra." We know little about S'ankara, except that he founded the monastery of Sringeri in Mysore, and some others in various parts of India. He wrote commentaries on the Upanishads, the Bhagavad-gītā, and the Brahma-Sutras. The great achievement which he accomplished by his glosses is the systematisation of the philosophy of the Upanishads. In addition there are numerous poems, large and small, which, as Mr. Dvivedi states, "survive on the lip of many a follower of the Vedānta of the present day." He vigorously opposed Buddhism, and became a leader in the reaction which re-established the Brahman religion and the philosophy of Self.

While opposing the Buddhistic doctrine of the non-existence of Self, S'ankara adopted those features of Buddhism which had become deeply rooted in the Hindu mind. Says Dvivedi, on page xv. in the Introduction : "He recognised the Truth "of the Lord's teaching, even to the extent of earning for himself the opprobrious 'title of a Buddha under Brāhmanic garb."

There is a report that he had used his influence to massacre Buddha's followers without mercy, but Dvivedi says that he is persuaded to believe that the story is not true, as it bears "evident marks of being an invention of those who may not be in sympathy with the Brahmanic revival under S'ankara."

S'ankara, if not the founder of the Vedānta philosophy, is yet its perfecter and main representative. He led "an erratic, restless, controversial life, and died early, probably at Kedārnāth, in the Himālayas, at the age of thirty-two." (Quoted from Sir Monier Monier-Williams's *Brahmanism*, p. 56.)

Dvivedi's book, *The Imitation of S'ankara*, consists of a compilation of passages, which in a forcible manner set forth the Vedānta philosophy. It is a very handy and most convenient collection, which no one that is interested in Indian lore can dispense with. The English translation is accompanied by the Sanskrit text

which makes it easy to refer without trouble to the original, and to verify the translation.

The philosophy which Mr. Dvivedi expounds in *The Imitation of S'ankara* is the doctrine of the Self, and its identity with the Supreme Self, which is "the distinctionless, characterless, universal spirit, the properties of which can only be described in the language of contradiction," and is "best explained by the language of utter silence." The word "spirit" is, according to Mr. Dvivedi, "Essence, the being of things; not the realistic essence apart from things, but the abstract being wherein all beings partake and exist."

The Self alone is real, while what is commonly regarded as reality is unreal. "The consciousness which is the Self of one, is the same throughout all Selves. What differs is the *form*, the outer manifestation of the inner consciousness. The pure consciousness is called *Sat* (Being), *Brahman* (the All), *Atman* (Self), *Bhumā* (the Unconditioned), and so on; in truth, it is the Unnamable." (Pp. xxi-xxii.) "The highest moral good is Self-realisation, to which end experience, illusion though it is, provides the necessary training." Mr. Dvivedi declares that Fact is nothing, Idea is everything, and Education leads to the realisation of the Idea. "It is there your pulse beats with the pulse of nature, your heart responds to the heart of the universe, and you find yourself in all and all in yourself. 'Then has he access to all worlds, he has gained the empire of Self.' . . . The Self then melts, indeed, as a lump of salt in the sea."

The philosophy of the Self has its Western analogies in Kant's doctrine of the thing-in-itself and in the dualism of Supernatural Christianity. The Hindu conception is in so far more systematic and perhaps also more consistent, as it attains a peculiar Monism by its negation of the reality of the material universe.

We may be permitted to add, that the Philosophy of Science can accept the doctrine of Self neither in its Western nor in its Eastern garb. Science takes its stand on facts, the various forms of life, and consciousness, far from being indifferent or incidental are the most important feature of reality, while "pure consciousness," or "distinctionless, characterless, universal spirit," is a mere fiction.

While disagreeing with Mr. Dvivedi's philosophy, we warmly recommend his writings, for an essential condition of recognising the truth as a clear comprehension of the logic which led to the espousal of an error; and Mr. Dvivedi is, in his own line of thought, one of the ablest thinkers and a philosophical author of great vigor.

P. C.

THE GHERANDA SANHITĀ. A Treatise on Hatha Yoga. Translated from the Original Sanskrit by *Sris Chandra Vasu, B.A., F.T.S.* Bombay; "Tatva-Vivechaka" Press. 1895. Pages, 138. Price, 12 Annas.

This booklet of altogether 138 pages is very interesting to those who wish to have information concerning Yoga practices. The Yoga philosophy has been explained in almost all books on Brahman philosophy, but the modes and various